

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

October 19, 1960

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No one knows how old the sun is . . . but each sunrise is as new as if the world had just been created this morning.

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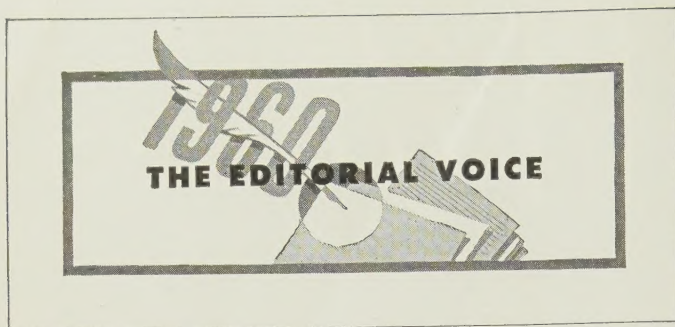
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OCT 18 1960

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LOVE'S FINAL TEST

A century ago a hymn was often sung in the churches, the first stanza of which ran like this:

*"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I His, or am I not?"*

Those who thus confessed their spiritual anxiety were serious-minded, honest men and women who could open their hearts to each other in this manner without self-consciousness or loss of face.

It is an evidence of the essential frivolity of the modern religious mind that this hymn is never sung today, and if mentioned from the pulpit at all it is quoted humorously as an example of old-fashioned religious melodrama and a proof that those who once sang it were not up on the doctrine of grace. Why ask, "Do I love the Lord, or no?" when any number of personal workers stand by to quote convenient texts from the New Testament to prove that we do?

But we had better not be too cocksure. The gravest question any of us face is whether we do or do not love the Lord. Too much hinges on the answer to pass the matter off lightly. And it is a question that no one can answer for another. Not even the Bible can tell the individual man that he loves the Lord; it can only tell him how he can know whether or not he does. It can and does tell us how to test our hearts for love as a man might test ore for the presence of uranium, but we must do the testing.

Our Lord told His disciples that love and obedience were organically united, that the keeping of His sayings would prove that we loved Him and the failure or refusal to keep them would prove that we did not. This is the true test of love, and we will be wise to face up to it.

The commandments of Christ occupy in the New Testament a place of importance that they do not have in current evangelical thought. The idea that our relation to Christ is revealed by our attitude to His commandments is now considered legalistic by many influential Bible teachers, and the plain words of our Lord are rejected outright or interpreted in a manner to make them conform to religious theories ostensibly based upon the epistles of Paul. Thus the Word of God is denied as boldly by evangelicals as by admitted modernists.

If we lived in a spiritual Utopia where every wind blew toward heaven and every man was a friend of God we Christians could take everything for granted, counting on the new life within us to cause us to do the will of God without effort and more or less unconsciously. Unfortunately we have opposing us the lusts of the flesh, the attractions of the world and the temptations of the devil. These complicate our lives and require us often to make determined moral decisions on the side of Christ and His commandments.

It is the crisis that forces us to take a stand for or against. The patriot may be loyal to his country for half a lifetime without giving much thought to it, but let an unfriendly power solicit him to turn traitor and he will quickly spurn its overtures. His patriotism will be brought out into the open for everyone to see.

So it is in the Christian life. When the "south wind blew softly" the ship that carried Paul sailed smoothly enough and no one on board knew who Paul was or how much strength of character lay hidden behind that rather plain exterior. But when the mighty tempest, Euroclydon, burst upon them Paul's greatness was soon the talk of everyone on the ship. The apostle, though himself a prisoner, quite literally took command of the vessel, made decisions and issued orders that meant life or death to the people. And I think the crisis brought to a head something in Paul that had not previously been clear even to him. Beautiful theory was quickly crystallized into hard fact when the tempest struck.

The Christian cannot be certain of the reality and depth of his love until he comes face to face with the commandments of Christ and is forced to decide what to do about them. Then he will know. "He that loveth me not keepeth not my sayings," said our Lord. "He that hath my commandments, and keepeth them, he it is that loveth me."

So the final test of love is obedience. Not sweet emotions, not willingness to sacrifice, not zeal, but obedience to the commandments of Christ. Our Lord drew a line plain and tight for everyone to see. On one side He placed those who keep His commandments and said, "These love Me." On the other side He put those who keep not His sayings, and said, "These love Me not."

Love for Christ is a love of willing as well as a love of feeling, and it is psychologically impossible to love Him adequately unless we will to obey His words.

In seeking to learn whether we truly love our Lord we must be careful to apply His own test. False tests can only lead to false conclusions as false signs on the highway lead to wrong destinations. The Lord made it plain enough, but with our genius for getting mixed up we have lost sight of the markers.

I think if we would turn for a while from finespun theological speculations about grace and faith and humbly read the New Testament with a mind to obey what we see there, we would easily find ourselves and know for certain the answer to the question that troubled our fathers and should trouble us: Do we love the Lord or no?



Horatius Bonar on True Revivals

with special reference to the ministry

THE world is still sleeping its "sleep of death." Yet God has not left it to sleep on unwarned. He has spoken in a voice that might reach the dumbest ears and quicken the coldest heart. But the world refuses to hear. Its myriads slumber on, as if this sleep were the very blessedness of its being.

Yet in one sense the world's sleep has never been universal. The multitude has always slept, but there has always been a little flock awake. God's voice had reached them and His mighty power had raised them and they walked the earth, awake among sleepers, the living among the dead.

The world has written at large the history of its sleeping multitudes; it becomes the Church of Christ to record the simpler, briefer annals of its awakened ones. Doubtless their

record is on high, written more imperishably than the world can ever accomplish for its sons.

The waking up of each soul would be matter enough for a history. And when the voice of God awakes not one, but thousands, it may be in a day; when whole villages and districts seem as if arising and putting on new life, how intensely, how unutterably interesting! At such a crisis it seems as if the world itself were actually beginning to awake. Yet, alas! the tokens of life soon vanish. The half-awakened sleepers sink back into deeper slumber, and the startled world lies down in still more sad and desperate security.

The history of the church is full of these awakenings, some on a larger and some on a smaller scale. Indeed such narratives form the true history of the church. Besides the

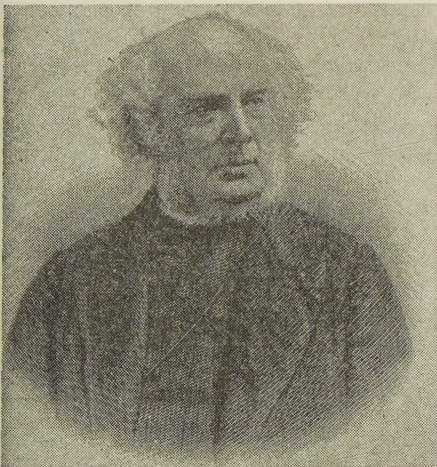
interest that cleaves to them there is much to be learned from them. To see how God has been working and to mark the means and instruments by which He has carried on His work cannot fail to be profitable. They were men of like passions as we are, yet how marvelously blest in their labors!

What manner of men were they? What weapons did they employ?

1. *They were in earnest* about the great work of the ministry. They felt their infinite responsibility as stewards of the mysteries of God and shepherds appointed by the Chief Shepherd to gather in and watch over souls. They lived and labored and preached like men on whose lips the immortality of thousands hung. Yet their fervor was not that of excitement; it was the steadfast but tranquil purpose of men who felt the urgency and weight of the cause entrusted to them.

2. *They were bent upon success.* It was with a good hope of success that they first undertook the awful office of the ministry, and to despair would have been shameful distrust of Him who had sent them forth. As warriors they set hearts on victory and fought with believing anticipation of triumph. As shepherds they could not sit idle on the mountain-side in the sunshine or the breeze or the tempest, heedless of their straying, perishing, bleating flock.

3. *They were men of faith.* They



Probably best known as a writer of religious poems (about 100 are in common use in our hymnbooks), Horatius Bonar was also a powerful evangelistic preacher. . . . He was born in Edinburgh, Scotland, in 1808 and lived to be eighty-one years old. . . . This article (here condensed) and the picture are reprinted through the courtesy of The Evangelical Library, London, in whose Bulletin they originally appeared. The article is taken from Dr. Bonar's Preface to the "Historical Collections" of Dr. John Gillies.

ploughed and sowed in hope. They might sometimes go forth weeping, bearing precious seed, yet these were the tears of compassion, not despair. They knew that in due season they should reap, that ere long they would return, bringing their sheaves with them. They had confidence in the God whose they were and whom they served; in the Saviour whose commission they bore; in the Holy Spirit's almighty power and grace as the glorifier of Christ and the quickener of dead souls; in the Word, the gospel, the message of reconciliation, knowing that it could not return void to Him who sent it.

4. *They were men of labor.* They "scorned delights and loved laborious days." Their lives are the annals of incessant, unwearied toil of body and soul: time, strength, substance, health they freely offered to the Lord, regretting only that they had so little to give up for Him. They prevented the dawning of the morning to commence their labors, and the shades of evening found them still toiling on. They labored for eternity, as men who knew that time was short.

5. *They were men of patience.* They were not discouraged, though they had to labor long without seeing all the fruit they desired. Day after day they pursued what, to the eyes of the world, appeared a thank-

less and fruitless round of toil. They were not soon weary in well-doing. Attempts have been made to force on a revival by men who were impatient at the slow progress, and seldom have these ended in anything but calamitous failure, or at best a momentary excitement which scorched and sterilized a soil from which a little more patient toil would have reaped an abundant harvest. "He that believeth shall not make haste."

6. *They were men of boldness and determination.* Adversaries might contend and oppose, timid friends might hesitate, but they pressed forward. Timidity shuts many a door of usefulness and loses many a precious opportunity. It wins no friends while it strengthens every enemy. Even natural courage and resolution will accomplish much; how much more, courage created and upheld by faith.

But there is needed not merely natural courage in order to face natural danger or difficulty; there is a still greater need of moral boldness in order to neutralize the fear of man, the dread of public opinion, that god of idolatry in this last age. The sneer, the scoff, the contemptuous smile of superiority, the cold support, the cordial opposition, the timid friendship, the bold hostility: these are fitted to daunt the common nerve, and to meet these nothing less than divine grace is needed.

7. *They were men of prayer.* It is true that they labored much, visited much, studied much; but they also prayed much, replenishing their own souls out of the living fountain that out of them might flow to their people rivers of living water.

In our day there is doubtless among many a grievous mistake upon this point. A single word, coming fresh from lips that have been kindled into heavenly warmth, by near fellowship with God, will avail more than a thousand others. Were more of each returning Saturday spent in fellowship with God, in solemn intercession for the people, in humiliation for sin, and supplication for the Spirit, our Sabbaths would be far more blest, our sermons would be far more successful, a more solemn awe and reverence would be over our assemblies, and there would be fewer complaints of laboring in vain.

8. *They were men whose doctrines were of the most decided kind,* both as respects law and gospel. There was a breadth and power to their preaching that makes us feel they were "men of might." Their trumpet gave no feeble nor uncertain sound, either to saint or sinner. Their preaching seems to have been of the most masculine and fearless kind, falling on the audience with tremendous power. It was not vehement, it was not fierce, it was not

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The 1960 Subscription Campaign

OCTOBER 23 THROUGH NOVEMBER 27

Sunday, October 23, is the opening day of the 1960 ALLIANCE WITNESS Subscription Campaign. It runs through November 27.

This five-week period is a time when every effort is made to enlarge the ministry of the magazine through the local Alliance congregations. Committees are appointed to secure subscriptions and to increase the total in each church, thereby increasing our total circulation and sphere of influence.

These are critical and dangerous times. Many evidences point to the soon coming of Christ. The printed page is being used with great effectiveness by both the forces of light and the powers of darkness. In this spiritual battle THE ALLIANCE WITNESS can be a powerful weapon for truth and righteousness.

We urge every church to give itself to securing renewals and new subscriptions during this Campaign period. Be sure that every home in the church family receives the magazine. Then seek to enlarge your ministry by sending gift subscriptions to pastors of other churches, homes and hospitals, city libraries and individuals who would profit by the Biblical emphasis of the magazine.

When Failure Is Success

By DR. KENNETH L. PIKE

IN languages there are homonyms—words which sound alike but mean something quite different. In behavior, also, actions which look alike may be of different character in relation to the world and to God.

The Scriptures clearly show us that there are such homonymlike actions which are relevant to the Christian. The portion defining this with which we are most familiar is First Corinthians 13: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Within our activity we may have the bearing of a religious person, we may speak the words of a religious person, but if within our hearts we are not interested in others, then we are not living according to the will of God.

The life of one person may be "homophonous" with that of somebody else. He may look just as religious, he may do the same things, he may say the same words; and yet the first person may be pleasing to God and the other be rejected by God. The difference has to do with the purpose of his actions, the intent of his heart.

An action plus its purpose makes up a unit. God is interested in the total unit and its impact on society. Just as we are interested in the meaning without which homophonous words are "the same," so God is interested in the intent without which some activities are "the same."

Two activities identical in outward view may be extremely different one from another. For example, a filibuster in the Senate may sound the same as an ordinary speech, but the purpose is different. So it may be with persons. In First Samuel 16:7 Samuel was looking on the outward

appearance of the older sons of Jesse, and to him they all looked like possible kings. But God was looking on their hearts, and there was something different in David's heart, something about the purposes behind his actions, that made it possible for him to please God.

Now the opposite point is this: A word—or the meaningful part of a word—may be found in two variants which sound quite different but mean the same. In linguistics we call the variants "allomorphs." There is an "s" on *cups*, an "en" on *oxen* and an "es" on *houses*, and they are "the same," the plural marker of the word, even though they are pronounced and spelled very differently. What ties them together? The fact that they all designate the plural and function in the same suffix slot. It is this meaning and function that identify them as the same.

In other kinds of behavior also it is the intent and function which make different actions to be recognized as structurally the same. Two actions might not be recognized as the same basic unit, functionally, because the outward appearances are different, or because the times of the action are different. The Lord had to tell His disciples to be careful about this. When someone was preaching in the name of Christ but not following the disciples in their particular attitude or method, they were ready to stop them because they were different and therefore seemed "wrong." But the Lord Je-

sus warned the disciples that even though these people were different they could be one with the disciples—"allomorphs" of the Body of Christ, variant manifestations of His church and likewise doing His work.

We have to be careful, therefore, when we try to identify a person for what he is. We cannot see intent. But God deals with the heart, and in differentiating one person's contribution from that of another He includes their intent and purpose.

Have you ever felt defeat? You will some day—the world is too big to live long without sensing failure. In the face of enormous work to be done, some of us will fail. Some of us accomplish "nothing." Don't worry, providing the intent of the heart and the thrust of the will are to serve God. If our trust is in God and our activity is aimed at serving God and not at serving our self-esteem—then if there is "failure" it is actually a variety of "success." In God's sight *this* kind of defeat, when beyond our control, may prove to be an "allomorph" of the very success we seek. The "last" may here be "first."

God looks on the heart, and that is fortunate for us when our hearts are right but is unfortunate if we are trying to get by on a pious exterior. It is unfortunate if our righteousness is made up of form—of counting the hours of service instead of serving because people need our help. The scribes and Pharisees had the form, the outward trappings, but the intent of the heart was lacking.

Let us be careful. Mere form of activity will not prove that we are righteous; it has to be the heart. Let us be considerate of Christian brethren. Even though they "follow not us" their intent may be the same. ♦ ♦ ♦



This past spring Dr. Pike conducted an inquiry into communication, anthropology and language techniques at Nyack Missionary College. He is Professor of English at the University of Michigan, and Director of Summer Institute of Linguistics.

Men and money are important, but they are not enough . . .

The Mainspring in Missions

By MRS. SAMUEL G. BARNES

IT was prayer that inaugurated our Lord's ministry of redemption. All heaven was tense with expectancy. Satan was looking on and the world was unaware of the significance of the moment. Jesus was at the River Jordan following His baptism and as He was "praying, the heaven was opened, and the Holy Ghost descended . . . upon him" (Luke 3:21, 22). Here began the ministry that ultimately led Him to the cross.

The first thing Jesus did at the start of His ministry was to pray. The last thing that He did while on the cross of Calvary was to pray.

Jesus introduced His disciples to the missionary vision by instructing them to pray. "Pray ye . . . the Lord of the harvest, that he will send forth labourers into his harvest." Later on Jesus gave the command: "Go ye into all the world, and preach the gospel to every creature."

We have reversed the order: "Go, give and pray," has become the sequence of emphasis in our singing, preaching and working. "I can't do much but I can pray" is an expression frequently heard in our missionary meetings. It would seem that prayer is for those who can do nothing else. Actually prayer is our principal responsibility. Prayer is the mainspring in all effective and lasting missionary work. Without prayer it is useless to go forth. Without prayer any missionary work is in vain. Prayer has ever been the means by which God's people keep in communication with the Source of life and power.

It is through prayer that the Spirit of the living God opens doors and prepares the way for the truth. It is the Spirit of the living God in response to travailing prayer by God's people that accompanies every real spiritual conquest whether it be at home or abroad.

It is not shrewd intelligence or human wisdom but persevering prayer that brings any people to a place of real repentance. It is prayer that brings a church into being or causes nonproductive fields to yield an increase.

Recently in Argentina, known as a land of spiritual lethargy and fruitlessness, churches have been awakened to the consciousness of their spiritual condition. This came through intercessory prayer on the part of those who refused to yield to the spirit of the age. Consequently the Argentine Christian and Missionary Alliance Church is now alert to the real missionary vision.

A missionary vision is never born out of a cold, egotistical heart later to be warmed by the vision; rather, a vision is born out of a burning heart melted before God in prayer. Only eyes anointed by the Holy Spirit can see the awful condition of the lost. God does not need multitudes of people before He can work miracles but He does need praying people.

One Sunday afternoon a hush fell over a small congregation in a remote interior town as they listened to a stirring missionary message. In the natural the message did not seem appropriate. There were few members in that church and they had no immediate missionary program. All at once their fewness of number seemed to lose significance as did the smallness of the place. A lost world loomed as a direct responsibility. The Spirit of God gripped their hearts.

A young man sat alone on the front bench. His countenance shone as the Holy Spirit spoke to his heart



With her husband Mrs. Barnes has served in Argentina since 1920. In this article she touches the heart of successful missions.

concerning "the other sheep." "Them also I must bring," he heard the words of Christ. At the close of the service Jorge Bernardini, now president of The Christian and Missionary Alliance in Argentina, bowed before God in prayer crying out, "Lord, send me!"

That marked the beginning of a missionary zeal that has grown until today the Bible school students, laymen in the churches, pastors, and especially the young people, are on fire for missions. Everywhere they speak of "going up river." That is the expression they use to designate the new mission field where the boundaries of three nations touch—Argentina, Brazil and Uruguay.

Yet there are still other countries calling. Even in South America there are places where we should go. Only today I received this word from my husband who is ministering in Puerto Rico: "Just to think: Venezuela is only five hundred miles away. How that country calls to my heart!"

Yes, the mainspring in missions is prayer. "Pray ye" until the harvest is past and the reaping is over. *Pray,* give and go until we hear His footsteps. Intercessory prayer eventually will be changed into a glorious awakening in His presence and then "Pray ye" and "Go ye" will be changed into "Come, ye blessed of my Father."

Until then, let us pray without ceasing. Doors will be opened; young people will respond to the call to go forth. Many who are out there ill in body will be healed. Existing difficulties will be solved. Satan's forces will be defeated. The banner of the cross will wave over hearts set free from darkness eternal. And our own lives will be blessed and enriched as we pray together, going ever forward.

For prayer is the mainspring in missions.

True Revivals

(Continued from page 4)

noisy; it was far too solemn to be such. It was massive, weighty, cutting, piercing, sharper than a two-edged sword. Hence so many fell wounded under them, such as in the case of the celebrated Thomas Shepard, of Cambridge, regarding whom it was said that "he scarce ever preached a sermon but some or other of his congregation were struck with great distress, and cried out in agony, 'What shall I do to be saved?'"

9. *They were men of solemn deportment and deep spirituality of soul.* Their lives and their lips accorded with each other. They were always ministers of Christ wherever they were to be found or seen. No frivolity, no gaiety, no worldly conviviality or companionships neutralized their public preaching or marred the work they were seeking to accomplish. The world could not point to them as being but slightly dissimilar from itself, or as men who, though faithful in the pulpit, forgot throughout the week their character, their office, their errand. Luther once remarked, regarding a beloved and much admired friend, "He lives what we preach."

So it was with those much honored men, Stoddard, Shepard, Mather, Edwards, Tennent and their noble fellow workers, whose names are in the Book of Life.

We extract the following account of Tennent's life and doctrine from the pen of Prince, another of the glorious band:

"From the terrible and deep convictions he had passed through in his own soul, he seemed to have such a lively view of the divine Majesty, the spirituality, purity, extensiveness and strictness of His law; with His glorious holiness and displeasure at sin, His justice, truth and power in punishing the damned; that the very terrors of God seemed to rise afresh when he brandished them in the eyes of unreconciled sinners. And though some could not bear the representation and avoided his preaching, yet the arrows of conviction seemed so deeply to pierce the hearts of others, and even some of the most stubborn sinners, as to make them fall down at the feet of

Christ and yield a lowly submission to Him.

"Such were the convictions wrought in many hundreds by Mr. Tennent's searching ministry. More came to one minister in one week in deep concern about their souls than in the whole twenty-four years of his preceding ministry."

Such were the instruments, such were the mighty things accomplished by them in the strength of the Spirit of the Lord.



Confession and Peace

No; not despairingly

Come I to Thee;

No, not distrustingly

Bend I the knee.

Sin hath gone over me

Yet is this still my plea,

Jesus hath died.

Ah, mine iniquity

Crimson has been;

Infinite, infinite

Sin upon sin;

Sin of not loving Thee,

Sin of not trusting Thee,

Infinite sin.

Lord, I confess to Thee

Sadly my sin;

All I am tell I Thee,

All I have been;

Purge then my sin away,

Wash Thou my soul this day,

Lord, make me clean.

—HORATIUS BONAR.



In the different awakenings there were doubtless many things which proclaimed the frailty and imperfection of the agency through which the Holy Spirit wrought His many signs and wonders. There might be errors, imprudences, excitement, physical emotion; but still, the hand of God was manifestly there, awakening, deepening, extending, carrying forward the mighty movement.

Nothing was to be seen but a faithful minister of Christ, surrounded by a small band of praying ones, leading on the array against the prince of darkness! Yet multitudes owned the power of the simple yet resistless words! How could they but feel that all this was the doing of the Lord?

When man proceeds to the ac-

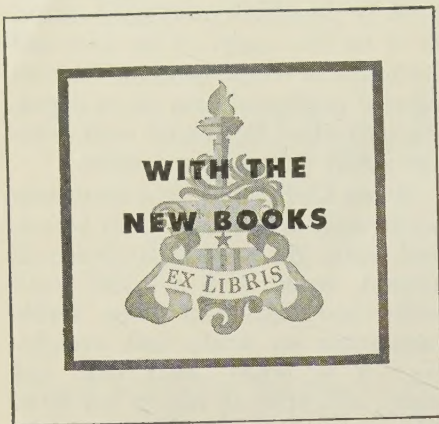
complishment of some mighty enterprise he puts forth prodigious efforts, as if by the sound of his axes and hammers he would proclaim his own fancied might and bear down opposing obstacles. He cannot work without sweat and dust and noise.

When God would do a marvelous work, such as may amaze all heaven and earth, He commands silence all around, sends forth the still small voice and then sets some feeble instrument to work, and straightway it is done! Man toils and pants, and after all effects but little. The Creator, in the silent majesty of power, noiseless yet resistless, achieves by a word the infinite powers of omnipotence!

In order to loose the bands of winter and bring in the verdure of the pleasant spring He does not send forth His angels to hew in pieces the thickened ice, or to strip off from the mountain's side the gathered snows, or to plant anew over the face of the bleak earth flowers fresh from His creating hand. No! He breathes from His lips a mild warmth into the frozen air, and forthwith, in stillness but in irresistible power, the work proceeds. The ice is shivered, the snows dissolve, the rivers resume their flow, the earth awakes as if out of sleep, the hills and the valleys put on their freshening verdure, the fragrance of earth takes wing and fills the air, till a new world of beauty rises in silence amid the dissolution of the old!

Such is God's method of working, both in the natural and spiritual world—silent, simple, majestic and resistless! Such was the Reformation! Such were the revivals in Scotland under our fathers of the covenant! Such was the Kirk of Shotts on that memorable Pentecost when the unstudied words of a timid, trembling youth carried salvation to five hundred souls. Such was Ayr in its Pentecostal days, when from the lonely church at midnight there went up to heaven the broken sighs of that man of prayer, John Welsh. And such was Northampton in later times, when Jonathan Edwards watched and prayed for its citizens and when, from the closet of that holy man, there went forth the living power that wrought such wonders there!

"And is the Lord's hand shortened that it cannot save, or is His ear heavy that it cannot hear?" ♦ ♦ ♦



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Science and the Student

A review by REV. T. E. THOMPSON

Evolution and Christian Thought Today, edited by Russell L. Mixter. Wm. B. Eerdmans Publishing Co. (1959), Grand Rapids, Mich. 224 pages, with 16 additional pages of charts; \$4.50.

Thirteen members of the American Scientific Affiliation share their findings in those fields of science where theories of evolution are related. Each contributor has at least a master's degree in one of the physical sciences and nine have doctor's degrees. All have taught in some institution of higher learning and, since they are members of the American Scientific Affiliation, all are committed to the Christian interpretation of life.

Each writer explores his field with commendable modesty, not claiming universal knowledge of his subject but presenting excellent reviews of what is currently believed in the areas where evolution is accepted. Darwin's influence on biology is not minimized nor are the findings in fossil formations and the study of genetics explained away. The chapters are thoroughly documented and valuable, therefore, in giving an up-to-date appraisal of each field.

It is conceded that evolution in one form or another is generally accepted by those working in the physical sciences. This belief is usually restricted to the field of study for purposes of classification rather than as a personal creed. It is the militant atheist who seizes the findings of the scientist and proclaims them as a substitute for religion. One writer states, "It is probably true that many non-believers have welcomed mechanistic interpretations of phenomena, especial-

ly the origin of life, feeling that such interpretations make belief in God unnecessary" (p. 69).

None of the writers attempt to answer fully the problems presented by fossil formations, the evidences of prehistoric man, etc., that indicate a beginning of the earth two to three billion years ago. Each offers helpful suggestions to Christians who are confronted with these findings. It is also explained that many gaps exist in all theories of evolution, chiefly in the process by which change came into being. These gaps indicate to the Christian that men of science do not have a closed case for evolution. Such men will usually acknowledge the gaps and declare that they know of no other *logical* explanation for the origin of the universe.

Dr. Carl F. H. Henry brings the discussion to a close with an extended treatise on "Theology and Evolution." His field is too vast and his philosophic style too complicated to be satisfying. He links abstract terms together like a string of sausages, with the meaning of the words as uncertain as the contents of the sausage. In attempting to state the case for science, he fails to relate it to present-day attitudes. Out of an amazing array of sixty-nine different references, forty-two, or almost two-thirds, are from works published before 1935. The facts of evolution may not have changed, but a long depression, an extended World War and the destructive power of the atomic bomb may have made scientists less sure of their conclusions.

Henry states, "Evolution as an established scientific fact is a ruling tenet of our generation" (p. 191). Apart from a little uncertainty as to just what a *ruling* tenet may be, it is pertinent to ask, "A ruling tenet among whom?" Granted that it is a basic concept in such sciences as anthropology, botany and genetics, there are some physical sciences where it has little relevance—such as chemistry, medicine and nuclear physics. In business, government, industry and at least half the field of general education—in music and art—the influence of evolution is practically nil.

As the chapter ends Henry issues a challenge of a sort: "What Christian thinkers unfortunately have failed to do is to elaborate a schematic philosophy of science based on revealed theism, from which standpoint forceful questions can be leveled at the competitive secular philosophy of science." Again not knowing precisely what is meant by a *schematic* philosophy of science, dare we ask, "Why should Christian thinkers devote themselves to the problems of science when there are

areas enough in the legitimate field of faith and morals?" If another Augustine or a new Thomas Aquinas were to appear to restate the case for divine creation, would Dr. Henry or anyone be naïve enough to believe that those committed to evolution would surrender their beliefs and embrace the Christian cause? Belief in evolution is here to stay. Men accept it for at least two reasons: it is a logical system for classifying data and it rules out the necessity for including God. It would be difficult to come up with a more logical system than evolution, and any Christian philosophy would certainly demand recognition of God.

The book is heartily recommended to all students who are faced with the mental conflicts involved in evolution. It should be made available to such students by local churches and libraries.

The Adequate Man, Paul in Philippians, by Paul S. Rees. Fleming H. Revell Co. (1959), Westwood, N. J. 127 pages, \$2.00.

The Book of Philippians is often studied with emphasis on its teaching of unity in the true church. Again it is taken as an instruction on radiant Christian living, especially joy in adversity. Paul Rees considers it in this book as the epistle most clearly revealing the personality of Paul as an example of what a Christian should be—an adequate man, able to meet life's emergencies and be more than conqueror. —HELEN SIGRIST.

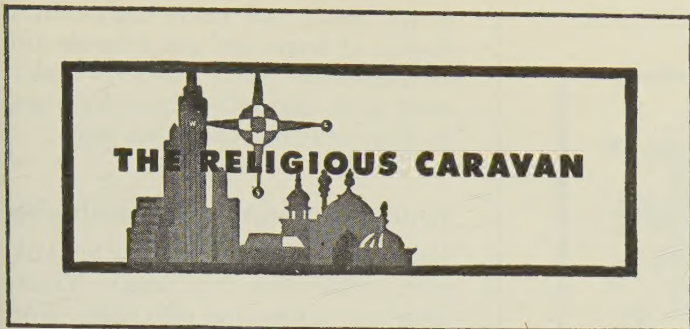
Books in Brief

Roman Catholicism in the Light of Scripture, by F. C. H. Dreyer and E. Weller. Moody Press, Chicago, Ill. 256 pages, \$3.50.

This book on the Roman Catholic Church is quite complete in its consideration of the major differences between Protestants and Catholics, giving many scriptural references and some quotes from Catholic sources. At the end is a useful list of dates for the acceptance of the exclusively Roman Catholic doctrines, and a chart of doctrinal differences, though the latter might not be suitable for use with Catholic friends—especially such items as "fear and superstition" as the dynamic of their church.

One Vision Only, by Carolyn L. Canfield. Moody Press (1959), Chicago, Ill. 191 pages, \$2.95.

Readers of Isobel Kuhn's missionary-devotional books may like to have the whole of her story in one cover. This biography uses Isobel Kuhn's writings freely as source material, and a large portion is an abridged section of *Vistas*



DAVID R. ENLOW, Reporter

AT HOME

Mission executives at Winona Lake: In view of the mushrooming population of the great cities of the world, this year's Mission Executives Retreat opened October 3 with an intensive study of the problem of "Urbanization on the Mission Field." The retreat is an annual event sponsored by the Evangelical Foreign Missions Association.

Teaching methods changed by video: Television, which has changed the pattern of American home life, is also altering life in the nation's classrooms. At least half a million U. S. students are now getting some part of their formal learning by way of video. The most ambitious plan to date is to launch the world's first air-borne educational TV system to spread knowledge to earth-bound classrooms in 13,000 schools and universities in six Mid-western states. In "Operation Skywatch" courses will be telecast from a ground transmitter at Purdue University to a DC-7 plane flying four miles up in the sky, and retelecast by ultrahigh-frequency transmitters in the plane to some 5,000,000 students in classrooms.

Army launches religious leadership program: Kickoff of the most ambitious program in the Army's history for the training of lay religious leaders was on September 17. On that date six-day training schools were launched at Fort Leavenworth, Kan., and Fort Lewis, Wash., for Protestant religious education workers. Thirty-one schools are scheduled for Army posts throughout the nation. A team of noted religious educators conducted each school, providing an unparalleled opportunity for Army personnel to benefit from the best thinking of professional leaders in the field.

Church membership: The *Yearbook of American Churches* for 1961 reports total church membership in the United States is 112,226,905. This is based on reports from 254 religious bodies. Church membership for 1959 is 63.4 per cent of the estimated total population of the United States, as against a 63 per cent figure for 1958. The estimated population of the United States increased 1.8 per cent between 1958 and 1959.

Protestant and Catholic church membership: Protestant church membership has risen from 31,511,701 in 1926 (27 per cent of the total population in 1926) to 62,543,502 in 1959 (35.3 per cent). Roman Catholic membership

was 18,605,003 in 1926 (16 per cent) and 40,871,302 in 1959 (23.1 per cent). The *Yearbook of American Churches* for 1961 points out, with respect to Protestant and Roman Catholic church membership figures, that "no precise comparison is possible. . . . Most Protestant churches enumerate as members persons who have attained full membership, usually at age 13. Roman Catholics regard all baptized persons, including children, as members."

ABROAD

World Vision sends doctors to Formosa: An experiment in medical missionary work has been undertaken by World Vision, Inc., in the sending of two young doctors to Formosa for a six-month term of service. The physicians pioneering this venture are Dr. Nate Pierce, Los Angeles County Hospital, and Dr. Kenneth Kroll, Orange County Hospital, Santa Ana, Calif. These men have raised their own money, intend to pay their own expenses, and will work in primitive areas of Formosa.

Papers drop horoscopes: In Saigon, Viet Nam, newspapers have announced that they are suspending their popular horoscope columns "to help stamp out superstition" among the Vietnamese.

Spanish church still closed: The Baptist Church of Seville, Spain, closed since November 10, 1958, has been refused its request for reopening. Reason: another Baptist group already serves the city (which has almost half a million people). Conferences with the Spanish Ministry of the Interior had encouraged Baptist leaders to believe that the church would soon be opened. But when the written request was made it was denied. The church building in Seville had been occupied less than two years when its doors were sealed by police.

PEOPLE

Engstrom on world tour: Dr. Ted W. Engstrom, of Wheaton, Ill., president of Youth for Christ International, left on September 16 to visit the overseas work of the organization during a seven-week trip around the world.

Christian Schools names director: On the resignation of Dr. Mark Fakkema, long the educational director of the National Association of Christian Schools, the executive committee elected Dr. C. B. Eavey as acting director, and appointed Mr. R. W. Lowrie, Jr., editor of *The Christian Teacher*. The new president of the association is Dr. Stephen W. Paine, with Dr. Enock C. Dyrness as vice-president. The organization has its office at 10201 South State St., Chicago 28, Ill.

Public school named in honor of Dr. Schweitzer: A new public elementary school in Levittown, Pa., has been named for Dr. Albert Schweitzer, famed medical missionary in Africa. It contains two murals depicting Dr. Schweitzer and his work, given by Dr. Frederick Franck, an associate.

Nou-Thourk,
Cambodian student
in Manila



God's Faithfulness

By NOU-THOURK

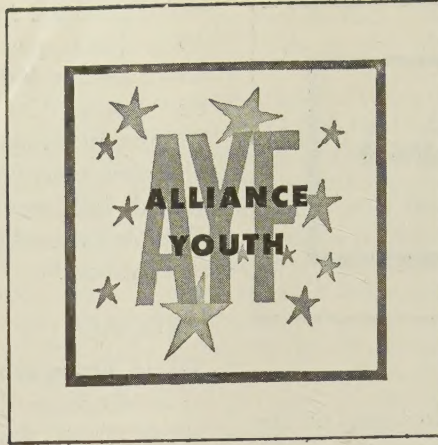
This article was sent to us by Miss Lavinia McCart, who writes: "Mr. Nou-Thourk is a Cambodian Christian student who recently went to the Philippines. He will study at the Far Eastern Bible Institute and Seminary while he is producing a live Cambodian radio program through the Far East Broadcasting Company. He is the first Christian Cambodian to go abroad to study. The testimony is written in Thourk's English: it is not a translation. I made a few changes in structure only."

I count it a real privilege to contact you, Christians in a foreign country. Greetings to you from Cambodia!

I regret I cannot give my testimony in detail, not having much space allowed. But I want to tell you briefly. I was born in a Christian family and received Jesus as my Saviour when I was seven years old. I had known about Him, but one night when I was looking at the many stars in the sky I wondered where God was, and as I prayed Jesus revealed Himself to me. I loved God very much and He answered my prayers wonderfully.

Many times, considering my future, I prayed God not to let me stray from Him in the days to come; that if I should give up my faith He should manage somehow to make me come back to Him. When I grew older, however, I began to doubt about Christ, until at last, while in high school, I gave up my faith. My conflict was as Paul wrote: "I often find that I have the will to do good, but not the power. That is, I don't accomplish the good I set out to do, and the evil I don't really want to do I find I am always doing" (Rom. 7:19 Phillips).

And God remembered my prayer. The time came when I left school



and, not having found a satisfactory job yet, I had time to study the Bible by myself. Before I opened the Book I asked the Holy Spirit to guide me. I started from Matthew and underlined some passages and made notes just as I had done at school. And then I realized that this Book must be God's production. Jesus' words are wonderful, words that only God can speak.

There are many other things which persuade me and also you to believe that I need not to speak of. And if we can, as Jesus said, have faith and have no doubts in our hearts, we can receive much blessing from God. His promise in Matthew is, "Everything you ask for in prayer, if you have faith, you will receive."

God has called me to work for Him, translating radio programs and singing. He has opened the way for me to go to the Far East Broadcasting Company in Manila to continue my studies and my radio work. There have been many oppositions

to my going and many temptations to stay at home and get a better job as translator. But I fear God and I want to do His will. Please help me by your prayers. God bless you.

Youth Conference in Cambodia

This year the number attending youth conference was small. There were only thirty-nine who came. For one reason, the time of the school vacations was changed. Also, each young person attending had to pay his own way. But God spoke to their hearts and worked in their lives.

This was revealed in the English classes. Wondering just how much of the foreign language had been learned, on the last day of class Mrs. B. D. Dunning asked for testimonies in English. One young man, Thay, said: "Hallelujah! God revived my heart by my voice." (He had been asked to sing "I'd Rather Have Jesus," and the message of the song convicted him of his own need of complete consecration.) "Praise the Lord, in this year I have made progress." (Lim Chheong, student teacher of the Life of Christ, learned much as he studied for this ministry.) "I recognized that the Lord wanted to use me to speak to the other hearts, but He had to speak to my heart first." (Dararith's final message on the last Sunday morning was from John 21:15: "Lovest thou me more than these?" and he had to make a personal decision to answer, "Yea, Lord: thou knowest that I love thee." He knew this would mean the Lord's reply, "Feed my sheep.")

Cambodian young people at conference in July



The late Lauren R. Carner,
in Indian dress,
in action during a
gospel "kirtan"

The Beloved Christian Kirtankar of India

By V. V. HIVRARLE



ALL India loves a *kirtan*. There is no greater delight to the people of Maharashtra than to sit and listen to their gods extolled through the medium of speaking and singing accompanied by the sweet sound of instruments and the rhythm of the cymbals. This is a *kirtan*. Both those who give the *kirtan* and those who listen are completely absorbed in the message and are drawn into a deep sense of devotion.

The method is used extensively for the spread of Hindu religious information and is very useful in the dissemination of information on other subjects. Hearing that a *kirtan* is to be given, people by the thousands will put aside their work and walk many miles to listen.

In his childhood Lauren R. Carner had watched the people as *kirtankars* would recount the long histories and stories of their gods. When he returned to India as a missionary he again observed that India's people would sit quietly through a four- or five-hour *kirtan*, oblivious of the passage of time. But Christians would become restless during a

preaching service of only an hour. He realized that the *kirtan* could be used effectively for the spread of the gospel. Therefore he decided to learn how to give them himself.

That he was a foreigner, that Marathi was not his mother tongue, that his voice was not that of an Indian—to these things he gave no heed. Claiming the help and enabling of the Lord, he began to do *kirtans* first among Christians and then among non-Christians.

His first helper was a gardener. The next was an evangelist. The three of them together began to tour the villages of the Anjangaon area and to spread the gospel through the medium of *kirtans*. Brother Carner knew from the start that unless this plan was of God and unless it was done through the Holy Spirit it would never be of any use. He practiced Marathi music and musical instruments with a true student's thoroughness. He went to hear the *kirtankars* of Maharashtra and to study their methods. He attended many of the Hindu fairs and gained knowledge in the technique.

Using this information, he trained fifteen young men to help him. Together they began to spread the good news of salvation in North Berar. Watching his splendid work, his love for India's people, his untiring zeal and the lasting impression made by this medium peculiar to India, one of his beloved friends and helpers gave him the Indian name, *Ladkhe Maharaz*. It was not long before he became known all over Maharashtra as *Kirtankar Ladkhe Maharaz*—The Beloved *Kirtankar*. It was by this name he was advertised and known in the towns and villages of the Marathi-speaking area. Thousands of people came to hear the foreigner who was so expert in the giving of an Indian *kirtan*, and through his messages many of them heard the gospel for the first time. Some were important and influential people who would not have attended a gospel preaching service.

Once he did a *kirtan* in a leprosy hospital at Nasik and as usual everyone present received a great blessing. The patients said to him, "We are poor people, and we have noth-

ing of this world's goods to give you. You are building God's house through *kirtans*. Like your name—'Corner'—you are a cornerstone in God's house. Therefore we give to you the title of 'Koprebua'—God's Cornerstone! From then on many because of their love for him began to call him "*Kirtankar Ladkhe Maharaz Urpha Koprebua*"—The Beloved *Kirtankar*, God's Cornerstone.

Lauren Carner had a booming voice; he was a strong man. He always dressed for his *kirtans* exactly as the *kirtankars* of Maharashtra dressed. His singing band dressed in spotless white. He had the best of musical instruments. When he stood to begin his *kirtan* one sensed his deep devotion to his Lord. His Marathi was excellent, always suited to his audience. In educational centers he used the highest of Marathi; in the villages, simple village Marathi which all could understand. He made much use of homey stories, proverbs and everyday happenings to illustrate his *kirtans*. Like his forerunner David who danced before the ark in complete abandonment to his Lord, so Lauren Carner completely lost himself in this witness to his Lord whom he so adored. Thousands heard the gospel of salvation as they sat hour after hour unwearied, enthusiastic to the end, listening to his splendid presentation of the old story which is forever new.

He gave his last *kirtan* as the guest speaker at the Baptist Camp Meeting on March 11, at Tondgao. The theme was "Come, let us go to the New Jerusalem."

"*Ladkhe Maharaz Urpha Koprebua* has gone to be with his Lord!" This news spread like wildfire all over Maharashtra. Those who heard were grieved at their loss of a beloved brother. Many said, "A great diamond of the Church of Maharashtra has been lost. Our brave *kirtankar* has gone. A wise and well-educated man, one who worked night and day for the salvation of souls, this true worshiper of God has gone."

Rev. L. R. Carner has finished his service as a *kirtankar*. He was completely exhausted in this giving of *kirtans*, and now, in the New Jerusalem, as in his last message, he has gone before us into the fellowship of his Lord.

In twentieth century Africa . . .

SOME THINGS YOU WILL WANT TO KNOW—

A rich productive area of 123,000 square miles, in the bulge of Africa, on August 7, 1960, the Ivory Coast became an independent republic.

Of the total population of 2,485,000, The Christian and Missionary Alliance is responsible for the evangelization of 1,000,000 persons. The Alliance church community numbers 7,000.

Alliance workers, 26 missionaries and 45 nationals, use French, Baouli and Dioula to minister to the people.

The Bible school for the training of workers is located at Bouaké. It has an enrollment of 40. Students prepare a program for broadcast weekly over Station ELWA.

Lay evangelism is a vital part of the church program and many believers have been added to the church through this ministry.

Increasing literacy in this young nation is reflected in heavy demands for Christian reading materials from the book depots at Bouaké and Dimbokro.

Though productive spiritually as well as materially there are problems which can be met only in the power of the Holy Spirit.

Map showing C. & M. A. area in the Ivory Coast Republic

M. DAUGHERTY



Rapid Changes . . .

The Same Need . . .

AFRICA is in perpetual need of new maps. In the great bulge area of Africa black men are leading illiterate millions to freedom and new nations are being born. What were once French colonies in the area known as French West Africa have now become autonomous states within the French community, or independent republics. One of the latter, perhaps the most important politically, is the Ivory Coast. Here Europeans and Africans alike are working industriously for the development of this potentially rich republic. This situation offers to the messengers of the cross a great door of opportunity.

Once a prominent gateway to the interior for the slave traffic, the Ivory Coast is inhabited by many animistic tribes who tenaciously hang on to their old ways of blood worship. In the years following the first World War there came into this region from neighboring Liberia an unassuming Christian dressed in a long, white robe and carrying a wooden cross. He preached a simple gospel. Soon he was having phenomenal success and whole villages burned their idols and fetish groves, making profession to follow the Lord Jesus Christ. This movement soon swept the whole lower coast and conservative estimates put this man's followers at over a hundred thousand people. They built simple churches, purchased Bibles from passing ships and waited for the white messengers Prophet Harris said would come.

It was this situation that brought The Christian and Missionary Alliance into the area early in 1930. Although Alliance missionaries never occupied the part actually evangelized by Prophet Harris, they were encouraged by what God had done to the south and proceeded to evangelize

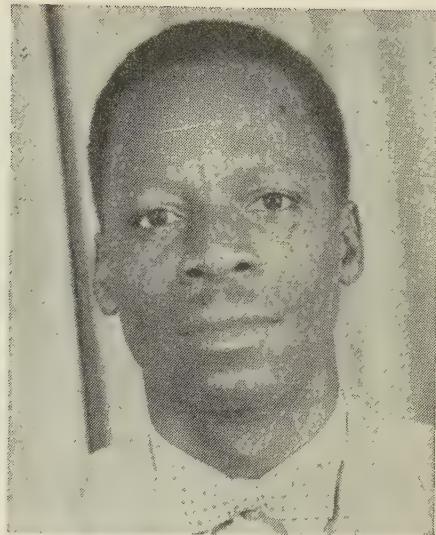
widely in the great Baouli tribe to the north.

God blessed the efforts of the small band of missionaries working in this tribe until today there is a Christian community of about 7,000 believers, with 119 organized and 74 unorganized churches. Besides a host of active laymen, 45 national workers care for these churches and evangelize in an area of 45,000 square kilometers.

The church is fully organized with its own president, Pastor Joseph Koffi, and a full complement of officers. At their national conference they direct their own business and station their workers. No foreign funds are used to carry on the work of the church, which is constantly reaching out to new areas.

An important feature of the church life is the work of strong evangelistic laymen who travel on their own time and at their own expense spreading the message of salvation. One of these, a tailor by trade, felt that he should do something for the Lord. He decided to move to a new area where no witness had been given and there let his light shine. When someone visited him recently they found that he had led over 50 people to Christ and was teaching them the great truths of the New Testament. Another man moved just outside the Baouli area and within a year had pointed 165 men and women to the Lord. They cleared a piece of jungle and from the materials at hand constructed a large church and began to plead for help. They needed Bible teaching.

The Bouaké Bible school trains men and women for leadership. All the official national workers are graduates of this school, having taken the four-year course. Recently it has expanded its ministry by



Rev. Joseph Koffi is the first president of the Evangelical Protestante Church of the C. & M. A. in the Ivory Coast. While still young and working in the Arnolds' home he was converted. He assisted them in the translation of the Baouli New Testament and has also served as an evangelist and Bible school teacher.

providing short courses for interested laymen.

Not only has the gospel brought a change in the living of these people, but with the rapidly changing political and economic situation it has created an insatiable demand for learning and for schools. As a result seven primary schools are conducted on a self-supporting basis and are taught by nationals.

Africa has moved into the twentieth century. Signs of progress and growth are everywhere. The new republic of the Ivory Coast is encouraging literacy and the building of schools. Masses of awakened people are demanding immediate and radical changes in their social systems. People are hungry for change, but the change they need is a change of heart wrought by the Holy Spirit through the Word. The Christian and Missionary Alliance has twenty-six missionaries laboring in this republic, endeavoring to buy up the opportunities, to enter the many open doors and to reach the population on every level, from the simple tribesmen to the students in the schools of higher learning.

Rapid changes in the political scene give to the future an added element of uncertainty. One thing, however, is sure: never have we been faced with greater opportunity nor with such responsibility. ♦ ♦ ♦

Gujarat, India

Rev. Benjamin Balla Christian has found it necessary to resign his position as manager of the Ahmedabad bookstore in order to give his full time to the Bible school ministry in Mehmedabad (2/25/59 issue). The clerk, Mr. Valjibhai, continues to have an effective ministry among passers-by, and sales have not dropped appreciably; however, a good manager is needed to replace Benjamin. . . . A Writers' Conference and Workshop will be held in Mehmedabad in mid-November for about twenty-five interested nationals. Pray that this will result in the production of better Christian literature.

Congo

A financial crisis has paralyzed the primary school program (5/18/60 issue). The Mission is unable to meet this responsibility alone. Help from the government and national church is imperative if 7,000 children are to enter primary school this year. No help is yet apparent. But failure to have schools or even to open them on time will cause serious trouble for the missionaries in these touchy days. . . . All personnel at the Kimpese educational and medical schools were evacuated in July. Recently, however, the board of directors decided to reopen the schools. The students' attitude will determine if and how long the new term will last.

Gabon

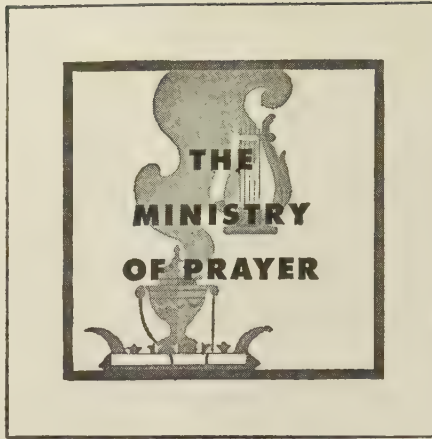
The tiny nation of Gabon celebrated its independence on August 17 in a spirit of calm. Special services held in the Alliance churches were well attended by most government officials. Praise God for the manner in which this milestone was passed. . . . In practice the Gabon Alliance Church has been completely indigenous and independent for some time. Technically and legally, it will become independent when the papers of incorporation are registered with the government. This action will usher the church into a new era. It needs our prayers.

Cambodia

The Bible school at Ta Khmau opened on August 25 with six students. Only two of the four who studied last term returned: Prasara, now a senior, and Lim Chheong, in his second year (8/24/60 issue). Pray especially for Dararith. Last year he received a special burden for the tribespeople in Cambodia and expressed his desire to work among them to win them to Christ. Pray that this burden will not leave him but will be the main reason for his returning to Bible school in spite of the many obstacles in his pathway. Pray, too, for the four new students: Hom, Seim, Sonan and Srang.

Thailand

Rev. and Mrs. J. D. Ellison ask prayer for the youth of Surin. They are preparing a youth center and reading room in the front part of their house. Interest



is already high. As a seal on this work, one young soldier from Buriram has accepted Christ. . . . Rev. and Mrs. R. W. Tompkins are greatly encouraged by the many blessings in the work at Banphai, especially over the development of the group at Nongkem. There the believers are most faithful in their worship services and seem to be growing as they have assumed the burden to witness to their friends and neighbors. Recently the first family of the nonleprous prayed for forgiveness of their sins. This is a real answer to prayer, as the group has been composed almost 100 per cent of leprosy patients. This group now has believers from four main villages.

Ecuador

The Guayaquil Bible Institute opened September 13 with a record attendance (9/21/60 issue). Pray that these young people will be truly prepared of God and called for service.

Peru

The closing exercises of the four-year course in the Huánuco Bible Institute will be held October 27 (6/29/60 issue). Seven will graduate. Pray that as these servants go forth they will have the necessary faith and courage in the Lord to stand true to their heavenly calling. . . . The annual women's meeting will be held in the Bible Institute building in Huánuco from November 3 to 6. Much profit was derived from the first meeting held last year. Many women will come from churches or groups where there is an urgent need for developing this aspect of the work. Pray that they may receive spiritual blessing and practical instruction that will help them as they return to their homes.

Chile

Once more it has been made evident that there is a tremendous need for a worker in the port town of Quellon on the island of Chiloé. The door is open, and there is a very good response to the gospel. Pray that a worker will be raised up for this strategic and challenging field. . . . After the earthquake it seemed evident that the missionary residence in Castro would have

to be moved to some other location. Now the decision is that the house can remain on the same site if placed on a new foundation of reinforced concrete which will be able to withstand future earthquakes. Pray that the weather might be favorable so that the reconstruction job can be hastened.

Japan

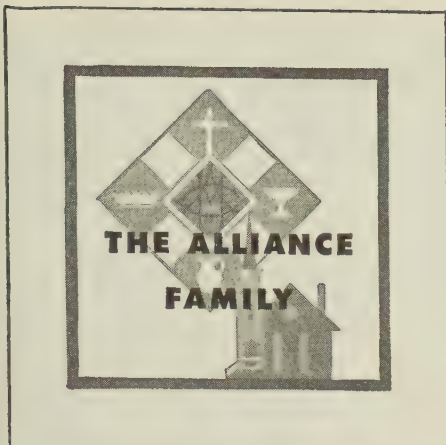
Caravan Evangelism (a group holds meetings for several nights in one center and then moves to another place) is now being conducted in Shikoku. Pray for the many who are hearing the gospel for the first time. . . . The senior pastor in Shikoku is suffering from a general breakdown. Pray for him, and for his church and the entire district which are much affected by this sudden blow.

Philippines

The Zamboanga City church congregation earnestly desires to transfer to a new and larger location. Their present facilities are inadequate; the lot they occupy provides no room for expansion and the neighborhood has become commercial. Pray that they may receive a good price for their present property, which is commercially valuable, and that they may acquire a spacious site, excellently located, a few blocks distant.

Indonesia

Pray that God will supply a national evangelist for the Alliance churches in the three areas of our work in Indonesia: East and West Kalimantan and East Indonesia. The right man could have an enormous influence for God among the many churches. The cry from all three regions is for such a man: sent of God, filled with the Holy Spirit and burdened for the lost. . . . Pray for our brethren, the national pastors of our churches here. The economic situation in many localities is desperate. Some workers face severe testing in this regard. Pray that they will lean the harder on the Lord, and that God will grant them great faith. . . . Because Indonesia is a far-flung archipelago, the Indonesia Mission has a unique transportation problem. Since the local Dutch boats were expelled from the country three years ago, the only sure way of interisland travel is by air. But the only national airline is very heavily booked in advance and even a confirmed reservation does not guarantee space, as government officials and military personnel with priority papers get preference. This condition costs us money and time, both valuable. There are forty-three flights booked for missionary personnel during the next five months, made up mainly of children going home from, and returning to, school at Bandung; executive committee members traveling to and from Bandung; missionaries going on furlough and returning. Pray that God will enable the missionaries to accomplish the traveling that must be done with the least possible waste of time and money.



JAMES B. HARR, Reporter

To the Fields

Mr. and Mrs. Frank J. Ross and children, Ramon Jerome and Donna Renne, and *Miss Mary Friesen* left October 4 for their first terms in New Guinea.

Mr. and Mrs. Ross are members of the Alliance church in Cobbs Corner, Pa. They were graduated from Toccoa Falls Bible College, Mr. Ross receiving the B.A. (in Biblical Education) degree. They served the church in Marietta, Ga., for two years.



Mary Friesen
New Guinea

Miss Friesen, a member of the Alliance in Saskatoon, Sask., is a graduate of Canadian Bible College, Regina, Sask., and has a R. N. degree from Grace Hospital in Winnipeg, Canada.

Rev. and Mrs. Wayne Persons and children, Bonnie Gay, Jeanie Joy, Margie Lynn, Larry Scott and Debbie Mae, and *Rev. and Mrs. Malcolm M. Sawyer* and children, Karen, Susan and Ellen, left October 3 for their respective fields.

Mr. and Mrs. Persons, who are returning to Thailand for their third term, will be stationed at Loey.

Rev. and Mrs. E. F. Eicher
India



Mr. and Mrs. Frank J. Ross and children, New Guinea

Mr. and Mrs. Sawyer are beginning their third term in Laos. Their station will be Xieng Khouang. Their oldest daughter, Janet, will attend Wheaton Academy in Wheaton, Ill.

Rev. and Mrs. Gordon C. Timyan and children, Judith, Margaret, Lois and Joel, left October 6 for their fourth term in Ivory Coast. They will be stationed at Bocanda. Their oldest daughter, Barbara, remains in this country to attend Wheaton College.

Rev. and Mrs. Elmore F. Eicher left October 5 for their fifth term in India. This term they will work with the Inter-Mission Lay Leaders' Institute in Chikalda. Their son, Raymond, is attending Taylor University.

On Furlough

Rev. and Mrs. W. O. Brooks arrived September 24 from Beirut, Lebanon. They traveled via Norway, visiting relatives in that country. They have completed their fourth term.

Mr. and Mrs. Willys K. Braun and sons, Christian, Paul and Philip, arrived September 26 from the Congo. They have completed their third term of service.

With the Lord

Mrs. Mildred A. Justice, wife of Rev. John R. Justice, of Allentown, Pa., went to be with the Lord on September 19. Mrs. Justice was killed when the car in which she and her husband were traveling collided with a truck. The accident occurred while they were en route to the District and Prayer Conference in Wilmington, Del. Mr. Justice sustained serious injuries and was hospitalized.

Prior to their service in the 12th Street Alliance Church in Allentown, Mr. and Mrs. Justice had served the Church of the Brethren, Quakertown, Pa., and Alliance churches in Aliquippa and Shippensburg, Pa.

Rev. J. W. McGarvey, District Superintendent, conducted the funeral service, with Rev. J. L. Storzaker, Rev. Gerald W. Welbourn and Rev. Thomas A. Wilcox also participating. Rev. Fred Fowler sang, and a chorus of preachers also brought a message in song.

In addition to her husband Mrs. Justice is survived by two sons, Russell and David; a daughter, Mrs. Donna Mae Stutsman; her parents, Mr. and Mrs. Clifton K. Perry, residents at the Carlisle (Pa.) Home, and a sister, Mrs. Homer Jackson.

Rev. and Mrs. Malcolm M. Sawyer and family, Laos



Literature Crusade in Quebec

The World Literature Crusade recently launched a project to get gospel tracts into the homes of French Quebec's five million Roman Catholics. Assisting in the "every home" program were ten Moody Bible Institute students who spent the summer in this Canadian province.

The crusade's coördinating chairman for Quebec City and vicinity, with its one million population, is the Christian and Missionary Alliance pastor, Rev. Robert Richardson. Three of the Moody students are working directly with him, and to date the group has given out more than 40,000 pieces of gospel literature.

On four occasions Mr. Richardson and his assistants have been stopped by the police and ordered out of the town or village where they were carrying on their work. Said Chairman Richardson, "We have been able to avoid going to jail, or being bailed out. Praise His name."

Quebec City, 97 per cent Catholic, is the only large city in North America where the Salvation Army is not permitted to hold street meetings. Just a few years ago newspapers headlined the story of persecution and punishment of ministers for street preaching in northern Quebec.

In a recent letter to the WITNESS Mr. Richardson said, "We solicit the prayers and missionary interest of God's people everywhere, for without prayer we cannot expect God to bless this sowing of the seed."

The Subscription Campaign

Every effort is being made to help our local churches conduct a successful ALLIANCE WITNESS Subscription Campaign. The Campaign Manager or pastor of each church has received:

- The Campaign poster
 - Subscription envelopes
 - Convenient forms for entering gift subscriptions
 - Sample copies of THE ALLIANCE WITNESS
 - Church bulletin inserts
 - Stationery supplies
- together with some suggestions for increasing the total number of your subscriptions.

We pray for every church the most successful Campaign ever conducted.



Our Cover

The cover of this issue of THE ALLIANCE WITNESS, and also the poster for the Subscription Campaign, was designed and drawn by Mr. J. Francis Chase, professional artist of Chicago.

Mr. Chase is a member of THE ALLIANCE WITNESS Department and gives generously of his time and counsel in the design of the magazine.



Rev. and Mrs. Gordon C. Timyan and family, Ivory Coast

Youth Crusade in Cranford, N. J.

Rev. L. J. Pyne reports that Rev. Bill Weston recently conducted an eight-day youth crusade. Many people, both young and older, responded to the messages for full dedication to Christ. Mr. Weston is director of the St. Louis (Mo.) Youth for Christ.

Hymnals Wanted

The Windham Bible Church of The Christian and Missionary Alliance is in need of hymnals. If any churches have good used hymnals to dispose of kindly contact the pastor, Mr. Jack Chapman, Box 91, Windham, Ohio.

Pray for the Campaign

We shall greatly appreciate the prayers of all our readers as the Subscription Campaign is conducted in all the Alliance churches in the United States and Canada.

Quotes from Our Contemporaries

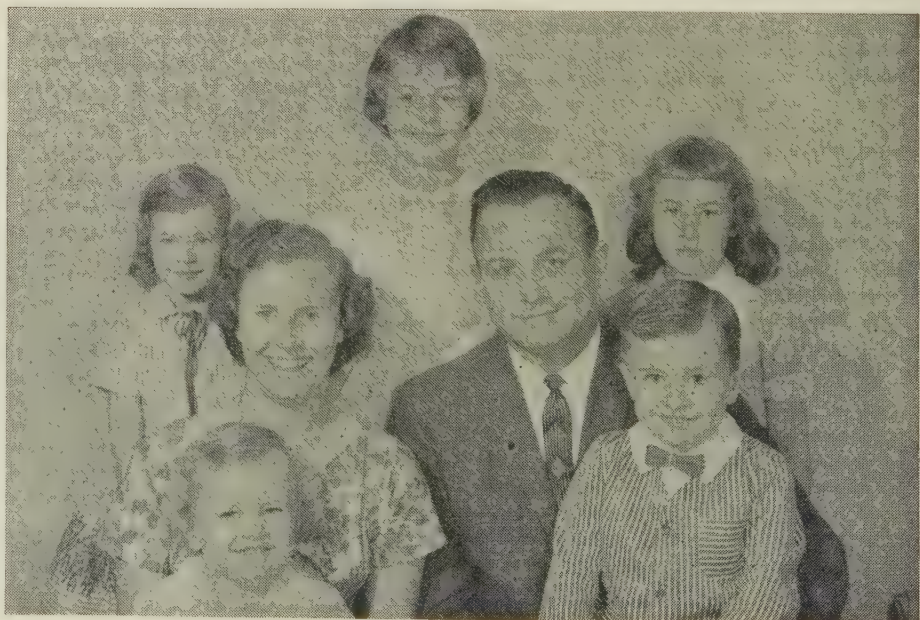
A timely observation on an important problem comes from the pen of DALLAS M. TARKENTON in a *Pentecostal Holiness Advocate* editorial:

"Recreation is good for anyone. It can refresh and recharge. But when recreation goes beyond rest and renewal, it may rule a person rather than serve him. This is true whatever form the relaxation may take."

"Let us be faithful in our witnessing," urges JAMES E. COLEVILLE in *CBMC Contact*:

"Witnessing is the Christian's most important business. . . . No Christian service is more demanding upon our entire being or more dependent upon the Holy Spirit's direction than witnessing to men about their need of Christ."

Rev. and Mrs. Wayne Persons and family, Thailand



Sunday

MATTHEW 24:1-27 (verse 14).

The evangelization of the world and its universal accomplishment is the most distinct landmark of the Lord's coming. Our Lord's prediction here is in exact accord with the words of the apostle Peter (Acts 15:14-17). . . . This is the age in which we are living. This is the time for the Gentiles. . . . Let us not fail, as the disciples of Christ, to meet our high and holy trust to send the gospel as a witness to all nations.—A. B. SIMPSON.

Monday

ROMANS 8:26-39 (verse 26).

When our hearts are lifted in thanksgiving to God for unbounded mercies, the broader and deeper view of thanksgiving is often obscured by the thought that God's bounty toward us consists wholly of what we receive. . . . We are such hungry and ill-advised children in our eagerness for the things of this life that we need quite as much the restraint of a wise Father, lovingly refusing our thoughtless desires, as we do the lavish hand of ready giving.—PHILIP E. HOWARD.

Tuesday

1 PETER 1:1-9 (verse 4).

The praise of men often dies with the shout that proclaims it. Another idol appears and the feverish worship is transferred to him. The world's garland begins to fade as soon as it is laid upon the brow. The morning after the coronation I possess a handful of withering leaves. But the garland of God's praise acquires new grace and beauty with the years. . . . The soul goes, wearing her garland, into the presence of the gracious Lord who gave it.—J. H. JOWETT.

Wednesday

PSALM 73:20-28 (verse 25).

*Thou, Lord, alone, art all Thy children need,
And there is none beside;
From Thee the streams of blessedness proceed;
In Thee the bless'd abide.
Fountain of life, and all-abounding grace,
Our source, our center and our dwelling-place.*
—MADAME GUYON.

Thursday

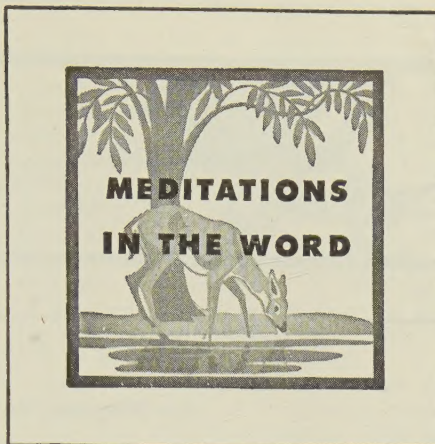
1 SAMUEL 22:1-10 (verse 2).

Ah, these needy souls knew to whom to resort for aid and grace! Mark you, they did not resort to Saul, the king. They did not even seek a prophet. They sought the man of God who knew grace in his own life and who administered it unsparingly to others of like or greater need. Dear weary, failing, discouraged, indebted one, there is another David, David's greater Son. . . . His love carried Him down into the "cave" of death for a world at enmity with Him.—GOSPEL HERALD.

Friday

HAGGAI 2:10-23 (verses 12, 13).

There is always a danger of people having only a head knowledge of the Word



Edited by EDITH M. BEYERLE

of God. It was true of these priests: they could give the right answers to the prophet concerning what the Law did or did not say, but they as well as their people could not obey that Law. And human nature has not changed. Many church people can, as it were, answer the "\$64,000 question" concerning the Word of God, but know little or nothing about the keeping of it.—PAMELI.

Saturday

GALATIANS 6:1-10 (verse 7).

The soul is in distress because of the violation of a divine law. Distress is sufficient evidence of a broken law. Sin not only separates man from God but robs him of moral purity and spiritual power. Sin breeds mischief and is the mother of vice. Sin creates misunderstanding, jealousy, war and death. We would not have known trouble had it not been for sin; sin is the cause of all discord.—J. N. HOOVER.

Sunday

JOHN 3:22-30 (verse 30).

His (John's) distinguishing mark was his humility. His one desire was to bear witness to the coming One and pass out of sight himself. . . . He was the friend of the Bridegroom whose occupation was to introduce the Bridegroom and then give place to Him. He was the morning star that shone to introduce the coming sunrise and then paled before the Lord of day. "This my joy therefore is fulfilled. He must increase, but I must decrease." —A. B. SIMPSON.

Monday

2 CORINTHIANS 5:10-21 (verse 17).

It is not merely the old life retouched and made comely; defects struck out, roughness smoothed down, graces stuck on here and there. It is not a broken column repaired, a soiled picture cleaned, a defaced inscription filled up, an unswept temple whitewashed. It is more than all this: else God would not call it a *new creation*. Nor would the Lord have affirmed with such explicitness, as He does in His conference with Nicodemus, the divine law of exclusion from and entrance into the kingdom of God.—HORATIUS BONAR.

Tuesday

MATTHEW 11:20-30 (verse 30).

What are we, O blessed Jesus, that we should not take the baptism that Thou dost take, and be crowned, as Thou wert crowned, as Thou art, with glory? We thank Thee for trials, for care, for trouble, for the yoke, for the burden, and for the fulfillment of Thy Word, that Thy yoke is easy and Thy burdens are light.—HENRY WARD BEECHER.

Wednesday

PSALM 109:20-31 (verse 21a).

*Do Thou for me, O God the Lord,
Do Thou for me.
I need not toil to find the word
That carefully
Unfolds my prayer and offers it,
My God, to Thee.*

*It is enough that Thou wilt do,
And wilt not tire,
Wilt lead by cloud, all the night through
By light of fire,
Till Thou hast perfected in me
Thy heart's desire.* —A. C.

Thursday

1 JOHN 3:11-24 (verse 22).

What an astounding statement! John says, in so many words, that everything he asked for he got. How many of us can say this: "Whatsoever I ask I receive"? But John explains why this was so: "Because we keep his commandments, and do those things that are pleasing in his sight." In other words, the one who expects God to do as he asks Him, must on his part *do whatever God bids him*.—R. A. TORREY.

Friday

GENESIS 47:27-31 (verse 29).

"Put . . . thy hand under my thigh, and deal . . . truly": a strange place for covenant-making! But the thigh was reminiscent of God's dealings with Jacob at Peniel when God conquered him by depriving him of his natural strength and making him wholly dependent upon Him. Joseph would the better realize the solemnity of his promise if thus reminded that his father Jacob was God's man and nothing could be done lightly. God still has His marked men, those who must be taken seriously because of their relationship with God.—PAMELI.

Saturday

ACTS 21:10-17 (verse 14a).

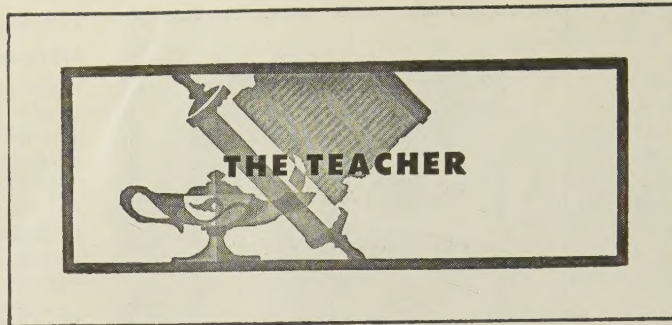
As the little children of our Heavenly Father we can walk with Him in two different ways: we may walk in the steps of our own will, conforming it to His. . . . God wills that I should keep holy the day of rest; this binds me to will it too, which I do by an operation of my own will, conforming it to the expression of His. But we may also go with our Lord having no will of our own, simply suffering ourselves to be carried along at His good pleasure . . . , by a sort of admirable consent which may be called the union, or rather the oneness of our will with that of God.—ST. FRANCIS OF SALES.

October 23, 1960

LESSON TEXT—
Psalm 42

GOLDEN TEXT—
Psalm 42:11

DEVOTIONAL READING—
Psalm 130



By Harold J. Sutton

October 30, 1960

LESSON TEXT—
Psalm 1; Romans 12:1, 2

GOLDEN TEXT—
Romans 12:2

DEVOTIONAL READING—
Colossians 3:1-4, 12-17

Our Need of God

Although David was denied the privilege of collective worship, the services had lost none of their appeal for the exiled king. In this psalm we see his:

I. FLIGHT.

Verses 3-5 sum it up and the key is in verse 4. God is to be found in the sanctuary and David, by reason of exile, was denied access to it. He had "gone with the multitude . . . that kept holyday" (v. 4). "When shall I . . . appear before God?" (v. 2), he asked. From the distant "Jordan" and "hill Mizar" he mourned his loss. His son a rebel, his people alienated, his kingdom and throne usurped by the son; yet it is the sanctuary and its worship he misses.

II. PLEA.

"As the hart panteth . . . so . . . my soul" (vv. 1, 2). As in times of drought the deer pants for the refreshing stream, so the psalmist thirsted for God. And God is found in the proportion He is desired. Verse 7 indicates that the deep of man's need calls to the deep of God's supply, and the reverse is also true. From sorrow (v. 3), from exile (v. 6) and from trouble that overwhelmed (v. 7) David cried unto God.

III. PROSPECT.

"Yet the Lord will . . ." (v. 8). The "hope" and "help" (v. 5) were to become the promise (v. 8). The psalmist was neither forgotten nor forsaken. Both the Lord's power ("command") and love ("lovingkindness") were to work in behalf of the exiled king. God's presence is to round the clock: "Lovingkindness in the daytime . . . in the night his song."

IV. PROVOCATION.

The lament returns (v. 9). It came from (1) *His predicament*: Absalom's rebellion, David's exile, his kingdom and crown possessed by his traitor son—here is a potion bitter as gall. (2) *His persecutors*: "Mine enemies . . . say . . . Where is thy God?" (v. 10). Here is "a sword in my bones." Never mind, say the enemies, that the king is right and the rebel son is wrong. Here is the chance of a lifetime; add affliction to affliction and sorrow to sorrow. Such are the tender mercies of the wicked. (3) *His present state of mind*: Tears, cast down, disquieted, mourning, all indicate an all-time low. The pendulum of moods has swung way out and the psalmist would give up. But wait! Observe the four "whys" (vv. 9-11). Do the facts justify "letting go"?

V. PROMISE.

In saner and better moments the singer rejoiced. There is the (1) *presence*. "Hope thou in God" (v. 11). The mists were rifted and an island of blue appeared. No situation can be hopeless where God is. The *Presence* preserved sanity and the psalmist was on his way out of his despair. (2) *Praise*. "I shall yet praise him" (v. 11). God's "countenance" of blessing was to be the singer's joy ("health") and the sun began to shine. *Presence* plus *praise* sets the bells to ringing. The exile will find his way home and all will be well. (3) *Possession*. "I shall yet praise him, who is . . . my God" (v. 11). Now the sun shed its beams in full-orbed splendor. *Presence* and *praise* became *possession* and David had found his God. To have God is to have all.

Our Response to God

"The Jewish psalms have furnished the bridal hymns, the battle songs, the pilgrim marches, the penitential prayers, and the public praises of Christendom. . . . Everywhere they have uttered our moan of contrition and our song of triumph; our tearful complaints, and our wrestling prayer."—BALDWIN BROWN.

I. OUR EXTERNAL RESPONSE TO GOD (Psa. 1).

THE PSALM'S VOCABULARY. *Blessed*: Oh, the good fortune. How well off is the man. All may have the blessing. None can take it in either world. *Ungodly*: He who does not take God into account. *Counsel*: Maxim, principle, plan. *Standeth*: loiter. *Sinners*: transgressors; avowed evildoers. *Scorner*: cynic, one who knows the price for anything.

Sitteth: nonactive and nonprogressive. In the Old Testament to "sit" was to occupy the place of judgment. In the New Testament the words "sit" and "sat" denote that which is finished. The angel at the resurrection tomb "*sat*"; at Pentecost the cloven tongues of fire "*sat*"; "this man, after he had offered one sacrifice for sins for ever, *sat* down on the right hand of God" (Heb. 10:12). Sum it up: the "*scorner*" (cynic) assumes the seat of judgment, has arrived and is going nowhere.

Delight: to find pleasure in. *Law of the Lord*: the whole revealed will of God. *Meditate*: the word actually is "to mentally chew the cud." Some meanings are: to exercise the intellect; put the mind on the stretch; set one's wit to work; bear in mind; sink into; sleep on; hammer at; take everything into account; talk to oneself.

Day and night: the two divisions of time; the whole round of the clock. The *day* of labor; the *night* of rest. The *day* of prosperity; the *night* of adversity. The *day* of youthful vigor; the *night* of advancing age. The *day* of life; the *night* of death. The *day* of health; the *night* of sickness. The *day* of activity; the *night* of cessation.

Planted: purpose, care, cultivation, favored situation. *Tree*: productivity, usefulness, beauty. *River*: plenteousness, purifying, life-giving.

Fruit: productivity, justifies existence of the tree for the owner. *Leaf*: testimony, profession. *Season*: time of appointed bearing. *Chaff*: refuse of winnowed grain, worthless, barren, sport of the wind.

FURTHER MEANINGS. (1) *Law*: principle of right; mandatory in form, communicating instruction; by competent authority; with adequate penalty for disobedience. (2) *Precept*: existing moral duty. (3) *Statute*: specific enactment ordained and established by high authority. (4) *Judgment*: standard by which God will judge men. (5) *Counsels*: cautionary admonitions.

II. OUR INTERNAL RESPONSE TO GOD (Rom. 12:1, 2).

Romans 12 sets forth our responsibilities to God (vv. 1, 2); the church (vv. 3-8); believers (vv. 9-13) and the world (vv. 14-21). Since we are God's by *creation* and *preservation*, we are to become so *actually*. This is done by *presentation, transformation and realization*.

We *present* our body, the instrument of our life in the world. There follows the *transformation* of the "living sacrifice" by the refining fire of the Spirit. All this makes possible the *realization* of the "perfect will of God."

The Maxim : of the Saints

BY FRANÇOIS FÉNELON

Of Wisdom

It does not follow that those who possess the graces of a truly sanctified heart are at liberty to reject the ordinary methods and rules of perception and judgment. They exercise and value wisdom, while they reject the *selfishness* of wisdom. The rules of holy living would require them every moment to make a faithful use of all the natural light of reason, as well as the higher and spiritual light of grace.

A holy soul values and seeks wisdom but does not seek it in an unholy and worldly spirit. Nor, when it is made wise by the Spirit of wisdom, who dwells in all hearts that are wholly devoted to God, does it turn back from the giver to the gift, and rejoice in its wisdom *as its own*.

The wisdom of the truly holy soul is a wisdom which estimates things *in the present moment*. It judges of duty from the facts which now are; including, however, those things which have a relation to the present. It is an important remark, that the present mo-

ment necessarily possesses a *moral extension*; so that, in judging of it, we are to include all those things which have a natural and near relation to the thing actually in hand. It is in this manner that the holy soul lives in the present, committing the past to God, and leaving the future with that approaching hour which shall convert it into the present. "Sufficient unto the day is the evil thereof." Tomorrow will take care of itself; it will bring, at its coming, its appropriate grace and light. When we live thus, God will not fail to give us our daily bread.

Such souls draw on themselves the special protection of Providence, under whose care they live, without a far extended and unquiet forecast, like little children resting in the bosom of their mother. Conscious of their own limited views, and keeping in mind the direction of the Saviour, *Judge not that ye be not judged*, they are slow to pass judgment upon others. They are willing to receive reproof and correction; and, separate from the will of God, they have no choice or will of their own in anything.

These are the children whom Christ permits to come near Him. They com-

bine the prudence of the serpent with the simplicity of the dove. But they do not appropriate their prudence to themselves as their own prudence, any more than they appropriate to themselves the beams of the natural sun when they walk in its light.

These are *the poor in spirit*, whom Christ Jesus hath declared blessed; and who are as much taken off from any complacency in what others might call their merits, as all Christians ought to be from their temporal possessions. They are the "little ones," to whom God is well pleased to reveal His mysteries, while He hides them from the wise.

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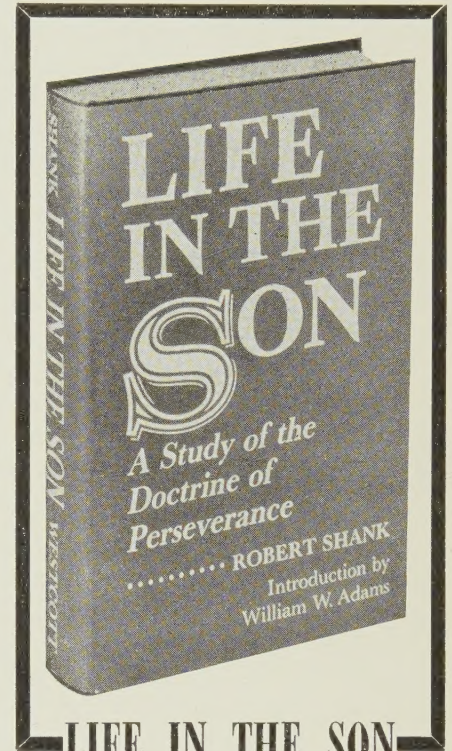
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This is not altogether bad. Missionaries generally are pleased to have so much expected of them and rise remarkably to the occasion. They employ the finest techniques available to them in pictures, sound recordings and public address. They use curios, costumes, stories of distant places and skits to enliven the program. These innovations all have their place if they do not descend to the level of mere entertainment.

But it is possible to have capacity attendance with a fine offering and still miss the real purpose of a missionary convention. The VIP at a missionary convention is not the missionary nor the pastor, but you. You are not an Athenian to condition your attendance upon the expectation of "hearing or seeing some new thing." You are a Christian who has died with Christ. You rejoice if crowds are drawn by the extraordinary nature of missionary meetings, but to get you there does not require sensational advertising.

The opportunity of seeing and hearing some man or woman for whom you have been praying as he has labored abroad is such a joy to you that his ability to speak or lack of it is not your great concern. Even if you did not know which missionary was coming until you arrived at the church you would instantly recognize the speaker as one whose name you often had wept over, placing your finger on it in the Prayer Manual as with open Bible you pleaded the promises of God for him or her.

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